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Population.

Dress.

or *rumál* eight to ten feet square generally plain but sometimes with a gold border. Numbers of these headscarves are brought from Madras. Those who wear the turban wear it only in public. In private the head is either bare or is covered by a plain headscarf or by an ornamented skull-cap. The rich and the well-to-do wear local hand-woven waistcloths of varying fineness with silk-embroidered borders. Middle class men use English and Bombay machine-made cloth, and poor men wear coarse local hand-woven cloth. A poor husbandman wears a minimum of clothing, a loincloth or *langoti* and a blanket or *kámbil*. The loincloth is of coarse cotton cloth about two feet long by one foot broad. The blanket is of locally woven coarse wool and costs 4s. to 6s. (Rs. 2-3). By day it supplies the place of clothes and by night it serves as bedding. Instead of the loincloth a pair of coarse drawers reaching half-way down the thighs are occasionally worn. Hindu women generally wear the robe called *shiri* (K.) or *lugade* (M.) and the bodice called *kuppas* (K.) or *choli* (M.) The bodice or *kuppas* covers the back between the shoulders and is fastened in front. The sleeves are short and reach about half-way down the upper arm. Among the rich the meeting of the sleeve with the rest of the bodice is hid by a narrow armlet of gold called *váki* in Maráthi and *vanki* in Kánarese. The robe or *shiri*, which is either of cotton or of silk, is of two sizes: the full robe of twenty-seven feet by 3½ which is worn by women and the smaller robe of eighteen feet by three which is worn by girls. In putting it on the robe is wound round the waist so as to leave two parts of unequal length, the longer part to serve as a skirt and cover the limbs and the shorter part to serve as a cloak or mantle and cover the shoulder and breast and in some cases one side of the head. The women of most Kánarese castes catch the lower part together in front in a number of plaits and allow it to fall like a petticoat to within two or three inches of the ankle. Bráhman and Marátha women, instead of letting it fall like a petticoat, draw one corner of the skirt back between the feet and fasten the end into the waistband behind. This divided skirt among the higher classes is loose and generally falls below the knee. Among the poorer classes it is tightly girt and drawn up so as to leave the greater part of the leg bare. The upper end of the robe is by girls of the higher classes and by the women of all other classes worn over the right shoulder and tucked into the waistband in front close to the left hip. The women of the higher classes use the upper end as a veil drawing it over the right side of the head instead of over the shoulder, and holding the end in the right hand below the level of the bosom. The clothes worn by a rich woman vary in price from £1 to £1 4s. (Rs. 10-12); those worn by a middle class woman are not worth more than 10s. or 12s. (Rs. 5 or 6); and those worn by a poor woman are not worth more than 3s. or 4s. (Rs. 1½-2).

Communities.

The office of village headman called *pátíl* (M.) or *gaudá* (K.) is hereditary. He has generally the revenue and police charge of the village, the duties in some cases being divided between a police headman who is responsible in all matters connected with crime, and a revenue headman who collects the Government dues. The headmen

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of some villages are paid entirely in cash. As a rule their sole or their chief source of profit is an allotment of rent-free land. Most of the headmen are Lingáyats. Few of them are able to write. The clerk or accountant called *kulkarni* (M.) or *shánbhog* (K.), keeps the village accounts, writes up the landholders' receipt-books, and prepares returns and the findings of village juries. With few exceptions the post of village clerk is hereditary. It is paid partly in land partly in cash. Almost all village clerks are Bráhmans of the Deshasth, Konkanasth, Shenvi, or Golak divisions. Their charge is generally confined to a single village, but in some cases they have a group of two or three villages. Most of the village watchmen and headles belong to the depressed caste who are called Mhárs (M.) or Holiás (K.) and a few belong to the less depressed Bedar and Rámoshi tribes. There are generally three or four families of Mhárs in each village, who are supported partly by the grant of rent-free land and partly by grain payments from the villagers. The villagers of late have shown a tendency to dispute the Mhárs' rights to their old dues alleging that the Mhárs neglect their duties, while the Mhárs contend that they never neglect their duties when the villagers pay them their dues. The Mhárs' duties are heavy and important. For Government they act as village police, messengers, and revenue carriers; for the villagers they act as watchmen, boundary settlers and scavengers. Of other village office-bearers the priest and astrologer called *grám-joshi* (M.) or *joisaru* (K.) is generally a Bráhman, who performs the birth, marriage, and death ceremonies of the Bráhmanic Hindus of the village. Besides the astrologer every village has a ministrant who is called a *pujári* when he is a Bráhman, and a *gurav* when he is a Shudra. Lingáyats have a *jangam*, and Musalmáns a *mulla*. All the village office-bearers are paid by rent-free lands or by voluntary offerings made by the people whom they serve.

Of village craftsmen there are in large villages the carpenter called *sutár* (M.) or *badagi* (K.) Besides in building houses and making and mending field tools, the carpenter is in most villages the ministrant called *pujári* (M.) or *archak* (K.) in Lakshmi's shrine, who is the favourite Kánarese village guardian. The carpenter is paid partly by land held at low rates but chiefly by an allowance of grain from each landholder. When employed to perform other than field work he is paid in cash. Blacksmiths called *lohárs* (M.) or *kammár* (K.) make and mend the iron parts of field tools and carts and carpenter's tools, also locks, hinges, nails, and other articles required for ordinary house purposes. He is paid in cash when employed on other than a field work. They have seldom lands granted at low rents and are chiefly paid by allowances of grain from villagers. Potters called *kumbhárs* (M.) or *kumbárs* (K.) are found in most good-sized villages. They make earthen pots, tiles, and bricks, act as torch-bearers, and perform certain rites when a village is attacked by an epidemic. They are to some extent paid by grain allowances but chiefly by cash payments for the vessels, tiles, or bricks supplied. Besides these office-bearers some goldsmiths or *sonárs* (M.) used to act as *potdárs* whose duties were to test the coins received in payment of Government dues. The barber called

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nhávi (M.) or *navilgia* or *kelaser* (K.) is found in almost all villages. He almost always belongs to the Kánarese barber caste and is generally a Lingáyat. Besides shaving the men, the barber acts as torch-bearer, musician, and social messenger. He is entirely paid by the villagers partly in cash and partly in grain. The washerman called *parit* (M.) or *agasa* or *madival* (K.) is found only in the larger villages. He belongs to a separate caste and is generally a Lingáyat by religion. He washes the clothes of all well-to-do villagers. He holds no rent-free or low-rent land and lives chiefly on allowances of grain given by the villagers. The shoemaker *chambhár* (M.) or *sambgár* (K.) is found in almost all villages. He supplies landholders with all leather work for field purposes and sandals, *vhána* (M.) or *chupals* (K.). He is always paid in grain. A family of *Mángs* (M.) or *Mádigerus* (K.) is found in every group of four or five villages. They remove dead cattle and supply leather ropes. They are paid in grain. The bulk of the people in most villages are Lingáyats and Jains. There is probably no village whose entire population belongs to one caste.

Movements.

The movements of the people into and out of Belgaum limits are confined to the neighbouring British districts of Dhárwár, Kaládgi, Kánara, Sátára, Sholápur, and Ratnágiri, and to Kolhápúr and other Southern Maráthá native states. Of traders Lingáyats and Marwár Vánis leave their Belgaum homes after the *Dasara* holiday in October and go to Poona, Bombay, and Bellári in Madras to fetch cloth for the *Diváli* festival in November. Very few high-caste Hindus leave the district in search of employment. The people of the Sahyádrí villages, who are chiefly Maráthás, originally practised coppice-burning or *kumri*. About 1850, at the introduction of a forest survey, coppice-burning was stopped as it was believed to have stripped the hills of their trees. Though they remained in their old villages the people during the rains were forced to go to Goa and Sávantvádi where coppice-burning was allowed. As the restriction pressed hard on the people since 1875 arrangements have been made to allot land for coppice-burning, and since then the people have been freed from the necessity of leaving their homes. Of the labouring classes, Marathás, Kunbis, Borads, Buruds, Vadars, and Musalmáns every year between January and March go to Dhárwár, Hubli, Kaládgi, Kolhápúr, and Vengurla, and return to their homes for field work early in June.¹ The local cotton-carrying trade is in the hands of Bombay traders and Vengurla Shenvis who engage cartmen to take cotton to Vengurla for shipment to Bombay. These cartmen remain at Vengurla for a couple of days, where, as in other parts of the Konkan, they are put to much inconvenience as they can neither get *javári* for themselves nor good fodder for their cattle. Of those who come to the district in search of work, the most noticeable are the Ratnágiri Maráthás and Kunbis who are largely found as house servants among the rich families of Belgaum.

¹ The 1881 census shows that 29,145 people born in Belgaum were in that year found in different parts of the Bombay Presidency. The details are, Dhárwár 13,557 Kánara 6700, Kaládgi 4469, Sátára 1735, Poona 1155, Sholápur 630, Ratnágiri 480 Ahmadnagar 205, Khandesh 87, Násik 86, and Kolába 41.